



Granger Graphics Presents

the Hippies



Since the dawn of history, man's goal has been to create a society free from drudgery, hunger, and disease — not only for himself, but as a legacy to pass on to his children. But only after the founding of our free society was the atmosphere created in which he could reach his goal. He worked and planned, built, and innovated . . . and grew!

Eventually, he was able to provide not only the necessities of life for himself and his children . . . but he could dream of acquiring some of the luxuries as well. Has man's dream of his children's future ended in a nightmare?

The end of World War II found America up from the depths of depression to the most affluent society known in history. Business was booming.

To capture these ready dollars, Madison Avenue turned to psychologists to analyze what motivated people to buy. Their studies revealed not only **what motivated** people — but techniques that could be used to create new desires in people . . . to change the philosophies of security and saving to the philosophy of spending. Techniques were developed to attach a stigma to the old or the used . . . to shame people into buying . . . and to glorify the new and the different — whether it had quality or not!

It became apparent that, for the first time, American **youth** had plenty of money, also — and motivational research revealed that the influence of what has been called "Progressive Education" had produced a generation of youngsters many of whom were more concerned with being accepted by groups of their own age than they were with their own individualism.

Among this generation of susceptible youngsters, fads came — in epidemic proportions. The mass media helped to create the fads — and profits poured in for those merchandisers who successfully capitalized on the fads.

Parents had learned from Dr. Spock . . . and youth had learned from progressive education. They **conformed**. They went from one fad to the next. And they spent their dollars. One of the most potent forces in leading youth in and out of these mass behaviour patterns . . . was **MUSIC!**

There was the zoot-suiter and his boogie-woogie . . . then be-bop . . . leather jackets . . . duck tails . . . the ivy leaguer and cool jazz . . . the surfer's rock 'n roll . . . twist . . . the frug . . . and now the "mod" look, and folk rock — to name just a few. The technique of combining music with mass merchandising brought near-total control of the purchasing habits of a whole generation.

Many record companies slipped money to obliging disk jockeys for their repetitious playing of specific records. For youngsters were so easily influenced that — if the record was being played frequently on the radio, and if they were told it was a hit — they would buy the record. Since merchandisers had demonstrated time after time that music could change the buying habits, clothing styles, and behaviour patterns of youth . . . others concluded that music could be used to mold their **philosophy** and new kinds of influence could be worked by putting a message into song lyrics.

In recent years, we have seen the songs, "Teeny Weeny Polka Dot Bikini" revolutionize teenage swimwear, and "Don't Step on My Blue Suede Shoes" create a new footwear style. But moving from fashions to popularizing **ideas** . . . The "Ticky-Tack" song, written by identified Communist Malvina Reynolds, pictured America as a martini drinking population in an assembly-line rut.¹ And "We Shall Overcome" written by identified Communist Pete Seger² was inspirational to Civil Right's marches, campus demonstrations and riots all over the nation. Public acceptance of such messages-by-music gave birth to still another music fad — the protest song.

Repetitious playing of these protest songs has brought a curious group of singers into national prominence — Joan Baez, who believes the Star Spangled Banner is trash . . .³ Phil Ochs and his "Draft-Dodger Rag" . . . and Len Chandler with his hit, "Beans in My Ears."

Bob Dylan, according to C.B.S. Vice President Clyde Davis is the leading cultural force among young people today. This is the same Bob Dylan whose recordings "The Times Are Changing" made questioning the American concept of standards the "In" thing to do, and "Rainy Day Woman" (which any junky knows, is a marijuana cigarette) are best sellers with hundreds of thousands of young record buyers. Bob Dylan was an obscure songwriter until he signed a contract with

Columbia Records. The man responsible for Dylan's contract at Columbia was John Hammond. It isn't surprising that John Hammond would be interested in Dylan's brand of culture for Mr. Hammond, according to official United States Government records, has made himself a party to at least seven Communist fronts.⁴

In order for Dylan and his curious band of contemporaries to so blatantly deliver their revolutionary and anti-society messages to the younger generation, parents had to be kept unaware. It was necessary for the music-makers to establish a language easily understood by the youths, but foreign to the parents. Your first chance — turn on any rock 'n roll radio station in any city and listen closely. The language in the song lyrics combines the slang of prostitutes, drug addicts, con-artists, and pool hustlers . . . with the jargon of beatniks. As the language caught on, the people who understood it were "hip" . . . and youths who adopted the jargon for their own use became known as "hippies" or hipsters.

Choice of the word "hip" was a boon for the message-movers, because it replaced the negative image of the beatnik with a more positive image. If you were hip, you were in! With parents unable to understand the language and unaware of the intent, message-movers behind the coming "drug fad" had their own electronic pipeline to the youngsters. They were with them more than the parents were — at the beach, in the bedroom, in the car, walking to school.

Across the nation, with literally thousands of radio stations spinning records such as "8 Miles High" . . . "Rainy Day Woman" . . . "Pipe Dream" . . . or the Beatles' "Tomorrow Never Knows" — all of which can be interpreted as describing the use and effects of LSD and marijuana, drug addition has increased sharply — jumping 600% in areas of Southern California alone.⁵

To the drug-using hippies the mesmerizing eye is symbolic. It relates to the hallucinatory state produced by LSD which enables the drug user to see things he believes others cannot. Ads which feature the symbolic, mesmerizing eye seem to have the greatest appeal to the "in" group.

Helping music get the drug-message through to American youth — a network of underground newspapers has sprung up across the country. Tied together by an organized Underground Press Service, the network already boasts of a circulation over a quarter of a million.

The Berkely Barb is typical of these publications. A parent seeing the May 5, 1967 issue front page might shrug off the cartoon as perhaps just trashy. But to a hippie, it means the 3rd all-seeing eye of the LSD user. A user on an LSD trip is supposed to feel a oneness with the world, thus — the girl with the flowers. The "Barb" is owned by 51-year-old bearded beatnik Max Sherrer. His paper is a classic example of political plus sexual propaganda. Using a Lenny Bruce style, it diabolically attacks every standard of American society . . . And in the vernacular of the hipster, anyone who rejects the garbage in this paper just isn't hip!

A popular part in the underground papers is this section called the "unclassified" advertising, which features such blatant sexual solicitations as:

"Lonely gay male student, 30, employed nights, seeks gay or bi guy 18-29 to share his cheap furnished room near LACC rent free. Should be hip or hippie type."

"HELP! HELP! ATTRACTIVE young girl wants to blow home soon, real swinger, needs financial help to move to strip. I am selling some very unusual nude pics of myself to finance my move. As I get to know you better pics get better."

"Male disciple, 30, pleasant and eager, seeking aggressive, domineering female disciplinarian. Repeat, female only".⁶

From all directions . . . youngsters are on the receiving end of a barrage of obscenities and subversive material by the printed word . . . and of double entendre and off-color lyrics in music. What's the result? Simply that homosexuality, wife swapping, masochism, and premarital relations are made to appear to be as natural as a child's craving for ice cream. It is small wonder then that young hippies are attracted to organizations like the Sexual Freedom League, headed by Jefferson Pollard, who is also a member of The International Workers of the World, one of the oldest Communist fronts in America.⁷ To understand how degenerate the Sexual Freedom clubs are, one has only to read such articles as the one in the April 24, 1967 Berkely

Gazette community paper which describes a police raid on a club party. This one was held in an old house on Berkeley's Telegraph Avenue, directly across from Willard Junior High School. The story reports that "The two youths last week said they heard about the party several weeks ago and paid \$1.00 each upon entering. They said they were told at the door, there is plenty of liquor inside, and it is all free. Their first encounter was with a woman who wore nothing but a blouse and was being chased by several nude males. The two decided to go upstairs to get away from the nudes, they told police. They opened a door to find a bedroom with wall-to-wall mattresses, over which several small infants crawled. A couple was engaged in intercourse, they said, oblivious to the children in the room. When the 16-year-old girl came out of an upstairs bathroom, she was accosted by several nude males, she said. The boy and girl said there also appeared to be homosexual activities." This incident is not a unique or isolated situation, but is often encountered during routine police investigations.

After a while, sex for the young hippie fails to provide the desired stimulus, and he is told he is suffering from sexual inhibitions. To eliminate this, he is advised to turn to grass, weed, pot, tea, or "rainy day woman" — each of which simply means marijuana. The thrill of marijuana is short-lived, and the hippie is then advised to "drop acid and vibrate" — hipster language to describe sexual relations while under the influence of LSD. Lysergic acid — or LSD — is sending many youngsters over the brink and into psychoneurotic institutions — from which many of them may never return.

To those who do not go over the brink with LSD, the next narcotic in drug escalation is "Speed" or "Crystals" — hip names for the dangerous drug methamphetamine. This drug is mainlined — injected into the main veins of the body. But, as any real hipster knows, you're not really grooving until you've tried "smack." What this means in plain language is that, to drug users, heroin is still the ultimate.

"Mellow Yellow" is made from the scrapings of banana peels. Although the Federal Food and Drug Commission stated that there are no traces of any harmful drugs in these scrapings, "Mellow Yellow" plays an important part in the drug picture. Most young people know of the tragic after-effects and thus have a psychological barrier against taking drugs. But the naive, inexperienced youth, eager to enter the much publicized world of the Hippies can send for his own "Mellow Yellow" instructions to experiment with. He experiences no effects from it, but he THINKS he is taking drugs and once the barrier is breeched, it is easy to substitute the real thing for "Mellow Yellow."

The legal representative for the promoters of "Mellow-Yellow" is Hallinan & Sons of San Francisco. Vincent Hallinan, the father, a millionaire Marxist and propagandist for Fidel Castro,⁸ is shown here attending a civil rights rally in San Francisco.

But, how does the "tune in, turn on and drop out" message get to the kids? Through record albums such as the one titled "Mellow Yellow," manufactured by Epic Records, a subsidiary of CBS, Inc.⁹

To comprehend the spreading growth of the hippie movement, let's look at a few examples. First, Ramparts Magazine, an expensive left-wing publication for the young pseudo-intellectual. Until recently, its "Hate America" gobble-de-goop was so obvious that the magazine was rejected by the majority of college students. The magazine's mysteriously-financed million-dollar-a-year budget helped bring graphic arts recognition . . . but a circulation of only 74,000 by October 1966 . . . even after a costly 2-year major advertising campaign. Apparently it was the nationally ballyhooed riot of teeny boppers and hippies on the Sunset Strip which boosted Ramparts' circulation. This exploitation of the new generation and other student-related muck-raking stories shot Ramparts' circulation to nearly 220,000 by March 1967 — just 6 months later.

Robert Scheer is Managing Editor of Ramparts. He is purported to be the most articulate spokesman of the New Left and is noted for his ability to motivate U.C. at Berkeley radicals in carrying out their much publicized demonstrations. When Scheer ran for Congress in November 1966, his campaign was run by Carl Bloice, an admitted Communist, a reporter for the communist newspaper People's World, and now its Washington, D.C. correspondent.¹⁰ The type of philosophy supported by Scheer has motivated other activists in the past — such

as Lee Harvey Oswald, a fellow member of the Fair Play for Cuba Committee.

The Sunset Strip riot of young hippies and their teeny booper idolizers focused national attention on the alarming increase in drug usage by young people. In April 1967, Cal Tech — home of the Jet Propulsion Lab — conducted a survey to determine how many of its student body were using drugs. 90% of the student body participated and 20% admitted they were using drugs — "the majority having just started within the last few months."

At Stanford University, we can see the influence of drugs by reading the words painted on the walls around the campus. When the long hair of Stanford's New-Left Student Body President David Harris was shaved by fun-loving fraternity boys, the New Left posted these signs all over the campus, linking the fraternity symbol with the Nazi swastika. The signs went uncontested by fraternity men who, in terms of the hipster vocabulary, "blew their cool."

A visit to San Francisco State College campus is like a journey into an opium den with its clientele plotting the overthrow of our government. A sign taken off the bulletin board in the main hall of the College calls for volunteers to serve with the Viet Cong and to give medical aid to Communists wounded by our American soldiers who are opposing their infiltration of South Viet Nam. The slant of lectures at San Francisco State Experimental College must be interesting to hear when bulletin boards carry warning against the FBI.

As a result of the Sunset Strip riots, the hippies have become big business in TV programming. The programs — promised big audiences — are ready to capitalize on the degradation of youth. Drug advocates such as Dr. Timothy Leary, the former Harvard professor, will gladly tell nationwide audiences how to "tune in, turn on and drop out." And — as long as his advice is taken by his audiences . . . but not by his public relations people, his lawyers, the major TV networks, or the national magazines that thrust him into national prominence—he'll continue to see gold rather than psychedelic art on his personal "trips." This profit to him, of course, is no solace to the parents of young drug users who have gone blind, or been committed to mental institutions, or become suicide statistics after following Dr. Leary's advice.

Not only TV — but magazines, newspapers, and radio shows are cashing in on these social dropouts. They have found that a story on a young drug addict is an antidote for slipping circulation and a picture of a hippie protesting the war in Vietnam is far more saleable to the public than a picture of a soldier dying to defend the hippie's right to protest.

Popular on radio with the hippies is the rambling-titled "San Francisco (Be Sure to Wear Some Flowers in Your Hair)." The lyrics go "All across the nation, such a strange vibration. People in motion. There's a whole generation, with a new explanation. People in motion. If you come to San Francisco, summertime will be a Love-In there".¹²

If that doesn't get the kids to run away, the flipside will "Hey, friend, wake up . . . Pick up a toothbrush, and sneak down the stairway, you've got no reason you should stay . . . Hey what's the difference if we don't come back, who's gonna miss us in a year or so . . . Nobody knows us or the things we've been thinking, so what's the difference if we go".¹³ The San Francisco Song goes on to promise, "You're gonna meet some gentle people there."

Let's look at some of these gentle people. In Berkeley, the international group of anarchist-revolutionaries called the Provos will meet the "Flower Children" flocking there, feed them, and give them shelter and drugs. The Provos provide the setting for the love-ins the song refers to — every Sunday afternoon in Berkeley's City Hall Plaza — now known as Provo Park. Folk-rock bands blast away while free soup is ladled, and runaways from across the nation frolic on the lawn, making ardent love oblivious to onlookers. Bill Miller, Berkeley revolutionist and Filthy Speech Movement veteran, leads the local branch of the Provo international organization.

The Provos, which first appeared in Holland, define their goal as: "The Provotariat is made up of subversive elements that definitely provoke. Look out, Bourgeoise, we are on the march to demolish the world".¹⁴ The same Bill Miller leads demonstrations in support of the Communist Viet Cong. Other leaders of these demonstrations are Mrs. Robert Scheer, wife of Ramparts editor, and Communist Steve Cherkoss of the Red Chinese-Aligned Progressive Labor Party.¹⁵

Across the bay in San Francisco, the "gentle people" who provide free food and shelter to runaways are Provo-types who call themselves the Diggers. This name is derived from a group of communists in England who tried to establish communal living there. The Diggers are composed of a strange combination of anarchists, Black Power advocates, Pacifists, Leary-type drug dropouts and the San Francisco Mime Troup, a group of amateur actors who have gained notoriety for their vulgar and obscene shows.

Let us look at some of these "Flower Children" who flock by the thousands to San Francisco. These three leave a Digger headquarters located in the basement of the All Saints Episcopal Church — in the center of the Hippie slums. This same morning, they stole an expensive dog and sold it for 5 dollars. They talked to us about it freely. With the money, they bought "speed," and when they get back to their pad, they'll inject the drug into their arms. The boy boasts of his recent bad-conduct discharge from the Army for refusing to serve in Viet Nam and he has the date of this first LSD trip tattooed on the back of his hand. The girl in dark glasses was attracted to this Haight-Ashbury mecca-for-hippies from her home in Illinois. The pad they live in is one of those provided free by the Diggers — and which San Francisco police cite as lures for runaway kids.

Two hundred boys and girls like these are drawn every day to the Haight-Ashbury district alone ¹⁶ — and hippie communities like this one are springing up throughout America. Sex and drugs are the two major interests of the hippie community and venereal disease is one of its most serious problems, as evidenced by an ad in the Oracle underground newspaper . . . which encourages kids to have a free checkup at 33 Hunt Street. Venereal disease isn't the only problem. A public health official commented, "Because of the crowded conditions under which the hippies live, we are finding a high percentage of infectious hepatitis. This disease is usually found in food contaminated by the urine and feces of an infected person".¹⁷ Other problems are body lice, scabies, and internal and external parasites.

A man synonymous with the hippie movement is Allen Ginsberg, the erotic poet and homosexual hangover from the beat generation.¹⁸ Prophet Ginsberg was photographed attending a get-out-of-Viet Nam demonstration with Communist Mike Laskie, Communist Eaton Simmons, Communist William Sherman, Communist Ray Marshall, and Jack Weinburg, member of the Communist D.E.B. DuBois Club and hero of the U.C. Sproul Hall invasion of 1964.

Haight-Ashbury is like one big teen-age skid row. Kids sit and lie in the streets and doorways, many of them high on drugs. An obsession with these youngsters is to dress as bizarre as possible. The big charge is to go to the goodwill used-clothing store, put on the clothes, and go into the streets to panhandle from the tourists. There is such demand for merchandise catering to the hippie fad that local stores are selling out to enterprises coming in to capitalize on these drug-addicted kids and the Greyline Tourist buses have run what is called a "hippie hop" twice a day for out-of-towners to come and stare at these doped-up kids.¹⁹

A great tourist attraction is the Diggers' free feed every day at 4 o'clock, small groups of the hippies show up for handouts, but the Diggers claim that soon 200-thousand of these hippies will flock to San Francisco to take up this way of life. Another attraction is the Fillmore Auditorium dance, put on by Bill Graham, originator of the Mime Troup. Price of admission to the dance includes pillows for those hippies too high on drugs to stand up. A doctor is always in attendance to help the kids who "freak out" — that means, those who have a bad LSD experience. When the dance is over, the sponsors go around waking up the kids to get them to go home. Some are so high on overdoses, they have to be brought down with tranquilizers. If this doesn't work, they're taken to the hospital.

The formula that hooks these kids is outlandish. It's the rallying cry of "Love" . . . with a dash of Hopi Indian ritual . . . some Buddhism . . . beatnick existentialism . . . mixed with drugs. Charlie "Brown" Artman is a disciple of Timothy Leary and High Priest of an LSD cult in the Berkeley area. A speech of Artman's before a noon U.C. rally defending the public use of an obscene 4-letter word was a spark that helped ignite the Filthy Speech Movement. What gives momentum to the hippie movement . . . and who profits from this insanity?

The anti-American Spring Mobilization March against the war in Viet Nam was held in April 1967. The House Committee on Un-American Activities issued a report²⁰ stating that this march was in control of Communists, but this only enhanced the march for the hippies... because anything the Committee would be against, the hippies would be for!

The parade was dominated by Hippies, but here and there one would find distinguished looking people like this impressive looking gentleman waving the American flag... who happens to be Leon Wofsy, former national youth director of the Communist Party and now an Associate Professor at the University of California at Berkeley.²¹ The Communists obviously profited. Communist writer Sam Kushner, along with party member Steve Murdock, both staff reporters for the People's World attended and were obviously thrilled by the 80,000 marchers that paraded up Market Street in San Francisco... furnishing valuable propaganda for the Communist Party.

Communist photographer Harvey Richards, father of U.C. student activist Paul Richards, shot movie film of the march and investigators learned that thousands of feet of propaganda film left by jet that night for Hanoi.²²

Providing guards for this curious group of demonstrators are the Citizens Alert Patrol from Watts, California. This group was originally formed after the Watts riots by a group of leftist organizations to follow police and observe so-called "police brutality."

The San Francisco headquarters for the Citizens Alert Patrol is in Glide Memorial Church at Ellis and Taylor, where such wild hippie-happenings have taken place that the police have had to raid the church on numerous occasions.²³ The annual budget of this church is \$383,000, with 5 full-time clergymen and 14 employees on the staff. This is also the headquarters for the Glide Foundation worth \$7.5 million and whose director is Rev. Donald Kuhn, also founder and supporter of the Council for Religion and the Homosexual.²⁴

The fact that left-wing radicals could pack Kezar Stadium with 65,000 people, as shown in the propaganda films, must have a demoralizing impact on our men in Viet Nam. Even though the event included several prominent Negro names among the speakers, such as Georgia State Legislator Julian Bond, and Mrs. Martin Luther King — few Negroes participated in the demonstration.

The most popular book sold to hippies at this infamous demonstration was Mao Tse Tung's "Red Guard Manual." Throughout the crowd could be seen men such as Jay Frank, member of the Communist Progressive Labor Party²⁵ — which is calling for blood in the streets... NOW. Photographs were also taken of men dressed in the uniform of the Chinese Red Guard, who are members of the Communist Party Marxist-Leninist from Watts, California, and who were also selling the popular little red book.

Among many young Americans, being defiantly anti-American is strictly in vogue. A young girl sitting in the stands was dressed in the highest fashion, wrapped in an American flag — violating both it and her country. The girl standing next to her is a well known new-leftist activist... Arlie Timm, and next to her, the Progressive Labor Communist publication, "Spark," is being sold by a young man dedicated to the overthrow of our government.

Buttons are big business among the Hippies. One of the fastest sellers to these customers who claim they are the "love generation" was a button that read, "Lee Harvey Oswald... where are you, now that we need you?" And for those who wanted to get the party line direct from Moscow via Communist Party USA... a booth sold subscriptions to the Communist People's World.

While the Communists might not be the instigators of the hippie movement... like the dope pushers, the pornography publishers, the filthy record makers, the money-hungry TV sponsors, and even the anti-American lapel button manufacturers — they're cashing in for their own special benefits from the debasement of American youth.

Responsibility for this debasement lies in many places. First, in the overly permissive upbringing of our youngsters and the progressive education they were subjected to... making them political and emotional cripples.

Part of the blame lies with greedy politicians, who, seeing that soon 52% of Americans will be in the under-25 group, coddle, cater to and exploit these young people.

But guiltiest of all, are the parents who don't want to see. Who will not say "no" to their children even when the situation demands it. Who, rather than risk losing their child's approval for a day or a week . . . would rather risk losing the child to drug addiction and moral corruption.

Perhaps you haven't seen the skid row in which the hippies live, the underground literature . . . or hippie riots. But you can turn on your radio. Turn to the teen-age music stations and listen for yourself, for this is the pipeline into every American home. Listen to the lyrics. Decipher the language. You'll say it couldn't mean that, but **it does mean that**. This is the steady diet of our young people — fed to them by radio, TV, records, underground papers, direct mail, magazines, street talk, and the "in" crowd. Not just in isolated areas, but given to American Youth in towns and cities across the country.

Parents complain that they aren't able to "talk" to their children. Well, **someone** is talking to them. And the children are listening . . . and "keeping time" to what's being said . . . and memorizing the words . . . and singing them . . . dancing to them . . . and reacting. Thousands are being drawn into this nightmare world of the hippies and become zombi-like vegetables. This is one fad that doesn't end tomorrow — these kids are hooked, most of them to stay and thousands more are being taken in. In October 1965, the Communists staged a demonstration at Berkeley, California and shocked the nation by managing to attract 13,000 people. In April, 1967 they brought in 80,000 people. How many will be there next time? It's your children who are the pawns in the game, and the solution is your responsibility.

There are so many young people who have, so far, resisted this onslaught. Young America is the future America — and no nation with a generation of dope users can remain strong . . . or remain free.

1. Identified as a Communist before the House Committee on Un-American Activities reported in Tocsin, Nov. 4, 1965.
2. House Committee on Un-American Activities Annual Report, 1962, p. 72.
3. Christian Crusade, March 1967.
4. Christian Crusade, March 1967.
5. Los Angeles Times, Orange County Section, May 15, 1967.
6. Los Angeles Free Press, April 7, 1967, p. 21.
7. Letter in Industrial Worker of World, Dec. 2, 1964.
8. San Francisco Chronicle, Jan. 4, 1967, p. 28.
9. Record album "Mellow Yellow," by Epic Records.
10. Problems of Communist Infiltration and Exploitation, statement by J. Edgar Hoover. Senate Internal Security Subcommittee Report, Oct. 22, 1965, p. 10.
11. Los Angeles Times, April 21, 1967.
12. "San Francisco (Be Sure to Wear Some Flowers in Your Hair)," Scott McKenzie, ODE Records, dist. by C.B.S. Records, Inc.
13. "What's The Difference?," Scott McKenzie, ODE Records, dist. by C.B.S. Records, Inc.
14. Leaflets posted in Paris, March 1967, reported in Berkeley Barb, April 14, 1967.
15. Reported in Tocsin, April 5, 1967, p. 5.
16. Los Angeles Times, April 11, 1967, Part II, page 6.
17. San Jose Mercury, April 8, 1967, reported by Dr. Robert H. Fries.
18. Playboy Magazine, Sept. 1966, interview with Timothy Leary.
19. San Jose Mercury, April 11, 1967, p. 4.
20. Communist Origin and Manipulation on Viet Nam Week, April 8 thru 15, reported in House Committee on Un-American Activities Report, March 31, 1967.
21. Thirteenth report on Un-American Activities in California, 1965, Report of the Senate Fact Finding Subcommittee on Un-American Activities, Senate of the State of California, Sacramento, Calif., 1965, p. 62-63.
22. Reported in Tocsin, March 8, 1967, p. 7.
23. San Francisco Chronicle, Feb. 20, 1967.
24. San Francisco Chronicle, Feb. 20, 1967.
25. A letter to the Progressive Worker in Canada, May 1965, reported in Tocsin, July 15, 1965.

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